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*The nations shall learn war no more.*

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### EDUCATION AND PEACE.

The very greatest events, considered from the point of view of their general bearing and ultimate effects, do not usually attract much public attention. They take place quietly and their influence passes unobserved over into the life of the world. This is true more particularly of those occurrences which repeat themselves regularly at stated periods, or which run on in a continued flow from day to day or from year to year. People, with few exceptions, seem to lose their power of comprehending and appreciating such things. They "seek after signs and wonders," and get up shows and demonstrations, in order to convince themselves that they and other people are alive and doing something. Yet it is perfectly true, in spite of this curious way which human nature has of working itself into spasms and cultivating the startling, that the secret of greatness and of profound and lasting usefulness consists in the ability to throw oneself earnestly and intelligently into the currents of the common events of which life is so largely made up, and to direct these to the quiet accomplishment of great ends. It is in this way chiefly that the world is moved and society transformed. When the history of the great social changes which have marked especially the last two or three centuries shall be written, if it is possible to write it at all, these silent factors will everywhere be made the titles of the chapters and the headings of the pages. The startling and the noisy will be relegated to foot-notes, much of it perhaps entirely expunged from the page.

What we are saying is emphatically true, or may be made true, of the work going on in the schools of the country. These schools opened a few weeks ago by thousands from one side of the land to the other. These openings, though among the very first events of the year in importance, received but little public attention. A brief para-

graph in the local newspaper, a short editorial in a few weeklies,—that was all. Still less do the regular daily exercises of the schools receive any public notice. But still the school-work goes on from day to day and from month to month exercising, or preparing to exercise, its tremendous power in our future national life. How much greater this influence might be if the schools had more sympathetic public attention, we shall not here attempt to say, but that it would be both greater and of a better type, there is no doubt. If but a tithe of the open manifestation of appreciation of their work were shown to the teachers of the country that is often shown to efforts and accomplishments of immensely lower value, a thrill of new life and purpose would be felt throughout the entire school system of the land.

But in spite of this lack of manifest appreciation, the teachers of the nation ought to be greatly inspired by the remembrance that they wield individually and collectively an influence second to no other in the moulding and direction of the national life. This they do, not simply through the intellectual training which they give, but more still through the ideals which they hold up and the purposes which they inspire. These ideals and purposes will always be those which they accept as true and which therefore direct and shape their own lives. These it is impossible for them to conceal. They will speak every day through their words, their actions, their manner of government, the coloring which they give to lessons from text-books, from society, from nature. They may try to be simply intellectual in the school room, but they can never succeed in the attempt. Ethical their work must be, either for good or for bad, from the very nature which they always bear about with them.

It is because we have the highest appreciation of the mission of the teachers of our schools and recognize the immense power which they exercise in shaping the destinies of the nation both in its internal and external relations that we appeal to them urgently to cast the whole weight of their influence, direct and indirect, in favor of the abolition of war and the universal substitution in its place of rational and judicial methods of settling international as well as social conflicts. Such a course is not only in entire harmony with their profession, but is demanded of them by the very nature of their work, on both its intellectual and its moral side. It is within their power almost entirely to eradicate from the land in a single generation the false ideals of military life and military honor which, inherited from a barbarous and uncultivated past, still linger to corrupt and lead astray the young. Many teachers are already seriously and conscientiously turning their attention to the matter. What might not be accomplished in the next thirty years, if the whole army of them would only take up this "good fight" of peace and international good will! We believe that a rapidly increasing number of them will do this, and we venture to suggest

some of the lessons which they may impress upon the minds of their pupils:

1. That war is everywhere and always ethically wrong. This is true, even if you grant that the doctrine of self-defence by deadly force is correct. For at least one-half of every war is wicked, as no war can occur without aggression and wrong on at least one side. No war therefore, whatever ground is taken on the subject of self-defence, has any moral right to exist in human society, and none will exist when men come to live truly moral lives.

2. That no war is necessary, because there is always a peaceful and rational method of settling every difficulty, if men only thought so. It is their duty to think so, and to find the peaceful way.

3. That the nations are members of the same great family of man; that their interests are common; that, as in the family, the strong ought to support and help the weak; that they ought all to love and mutually aid one another.

4. That war is unworthy of rational and moral beings, because its decisions are made in accordance with the principle of might, and not in accordance with that of right; (the war-) God being always on the side of the biggest and most shrewdly handled battalions.

5. That the war-record of the world, instead of being glorious and admirable, has been inconceivably wicked, foul and beastly. Nothing could surpass it in dark and cruel inhumanity.

6. That the civilization of our time, when the nations are bound together by a vast web of missions, of benevolences, of commerce, of travel, of thought, of science, of literature, of property relations, makes the existence of war a tenfold greater crime than at any time in the past.

7. That it is noble in nations, as it is manly in individuals, to be forgiving, patient, forbearing and magnanimous towards others.

8. That the fields of peace, in business, in science, in philanthropy, in religion, furnish the amplest scope for the fullest exercise of all that is heroic and grand in human activity.

These lessons and other kindred ones may be so impressed upon the minds of schoolboys and schoolgirls as to make them wonder that such a thing as war has ever existed, and to loathe the very thought of its ever occurring again. Teachers need not make a hobby of the subject; they need not be ostentatious in inculcating such thoughts; but in a simple and natural manner, in teaching history and other subjects, often in an entirely incidental way, they may lead the minds of the children up to the sunny and beautiful heights of belief in peace and human brotherhood, and create a generation to whom war will be an impossibility.

## THE SLAVERY OF THE STANDING ARMIES OF EUROPE.

No man who loves liberty, and is in real possession of it,—liberty of conscience, of speech, of action, liberty “to belong to our surroundings and to have them belong to us,”—can read the article by a conscript in the French army which we copy on another page from *The Independent*, without feeling his soul indignantly stirred within him against the depressing and degrading slavery of latter-day militarism which is steadily and not very slowly locking its manacles on the limbs of the whole civilized world. If we could reach him, we would assure our conscript brother that no American tourist, except the most shallow and frivolous, of which class there are, alas! too many, looks down upon him with a smile as he sees him marched along the streets in helpless and hopeless thralldom. Amazed we all are, but not amused; the spectacle is too sad for smiles. We have looked often on these “coffles” of European slaves, in all parts of the Old World, and we are sure that our eyes must always have worn that “vague and impersonal look” given to them by a feeling “beyond sadness,” a vagueness and incapability of expression made all the more intense by the remembrance that back in America where freedom dwells there were those who would sell themselves and their fellow citizens into the same desolate bondage.

This “one voice lifted from the midst of a huge benumbed multitude” utters what is perfectly true in saying that what is stated of France is applicable alike to other countries. The slavery of standing armies is everywhere the same, whether it be an army of twenty-five thousand men or one of half a million, whether the men be conscripted or enter voluntarily. Once in, it is all the same. Many a “benumbed” man in the little army of the United States, or on one of our government warships, has often uttered the same heart’s cry as this French conscript. Many of them will not endure it, and desert. They prefer to take all the risks of capture and imprisonment rather than endure the dreary bondage of the soldier, when they have once learned its meaning.

Some years ago there came to our knowledge a case to which there are many similar. A man had served out his term of enlistment in the regular army. He had decided that nothing could ever induce him to enlist again. On the day that his time expired, some of his comrades aided by officers got him to drink more than usual and in a semi-intoxicated state he was induced to reënlist. When he came to himself and saw what he had done, he decided to carry out his sober intention of not remaining in the army, and deserted. Detectives were at once on his track. He went from place to place and eluded them, engaging in such temporary occupation as he could find.

In one place he remained for some years unmolested.